the Alliance Witness

(FORMERLY THE ALLIANCE WEEKLY)

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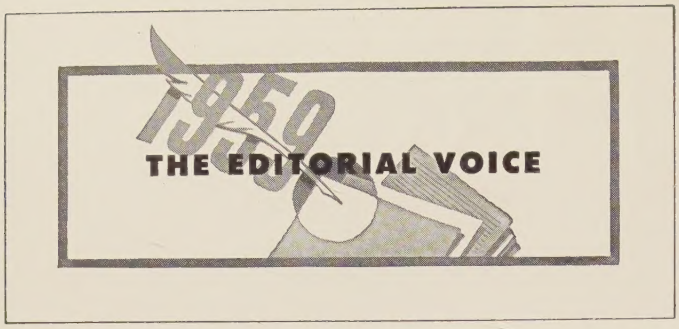
. LAMBERT

CHRISTMAS MORNING

★ ★ ★ Merry Christmas ★ ★ ★



WHAT THE ADVENT ESTABLISHED

The announcement of the birth of Christ came as a sunburst of joy to a world where grief and pain are known to all and joy comes rarely and never tarries long.

The joy the angel brought to the awe-struck shepherds was not to be a disembodied wisp of religious emotion, swelling and ebbing like the sound of an aeolian harp in the rising and falling of the wind. Rather it was and is a state of lasting gladness resulting from tidings that there was born in the city of David a Saviour which is Christ the Lord. It was an overflowing sense of well-being that had every right to be there.

The birth of Christ told the world something. That He should come to be born of a woman, to make Himself of no reputation and, being found in fashion as a man, to humble Himself even to death on a cross—this is a fact so meaningful, so eloquent as to elude even the power of a David or an Isaiah fully to celebrate. His coming, I repeat, told the world something; it declared something, established something. What was it?

That something was several things, and as Christ broke the loaves into pieces for greater convenience in eating, let me divide the message into parts the easier to understand it. The Advent established:

First, that God is real. The heavens were opened and another world than this came into view. A message came from beyond the familiar world of nature. "Glory to God in the highest," chanted the celestial host, "and on earth peace, good will." Earth the shepherds know too well; now they hear from God and heaven above. Our earthly world and the world above blend into one scene and in their joyous excitement the shepherds can but imperfectly distinguish the one from the other.

It is little wonder that they went in haste to see Him who had come from above. To them God was no longer a hope, a desire that He might be. He was real.

Second, human life is essentially spiritual. With the emergence into human flesh of the Eternal Word of the Father the fact of man's divine origin is confirmed. God could not incarnate Himself in a being wholly flesh or even essentially flesh. For God and man to unite they must be to some degree like each other. It had to be so.

The Incarnation may indeed raise some questions, but it answers many more. The ones it raises are speculative; the ones it settles are deeply moral and vastly important to the souls of men. Man's creation in the image and likeness of God is one question it settles by affirming it positively. The Advent proves it to be a literal fact.

Third, God indeed spoke by the prophets. The priests and scribes who were versed in the Scriptures could inform the troubled Herod that the Christ was to be born in Bethlehem of Judaea. And thereafter the Old Testament came alive in Christ. It was as if Moses and David and Isaiah and Jeremiah and all the minor prophets hovered around Him, guiding His footsteps into the way of the prophetic Scriptures.

So difficult was the Old Testament gamut the Messiah must run to validate His claims that the possibility of anyone's being able to do it seemed utterly remote; yet Jesus did it, as a comparison of the Old Testament with the New will demonstrate. His coming confirmed the veracity of the Old Testament Scriptures, even as those Scriptures confirmed the soundness of His own claims.

Fourth, man is lost but not abandoned. The coming of Christ to the world tells us both of these things.

Had men not been lost no Saviour would have been required. Had they been abandoned no Saviour would have come. But He came, and it is now established that God has a concern for men. Though we have sinned away every shred of merit, still He has not forsaken us. "For the Son of man is come to seek and to save that which was lost."

Fifth, the human race will not be exterminated. That which was God seized upon that which was man. "God of the substance of His Father, begotten before all ages; Man of the substance of His mother, born in the world. Perfect God and perfect Man . . . who, although He be God and man, yet He is not two but one Christ." God did not visit the race to rescue it; in Christ He took human nature unto Himself, and now He is one of us.

For this reason we may be certain that mankind will not be wiped out by a nuclear explosion or turned into subhuman monsters by the effects of radiation on the human genetic processes. Christ did not take upon Himself the nature of a race soon to be extinct.

Sixth, this world is not the end. Christ spoke with cheerful certainty of the world to come. He reported on things He had seen and heard in heaven and told of the many mansions awaiting us. We are made for two worlds and as surely as we now inhabit the one we shall also inhabit the other.

Seventh, death will some day be abolished and life and immortality hold sway. "For this purpose the Son of God was manifested, that he might destroy the works of the devil," and what more terrible work has the devil accomplished than to bring sin to the world and death by sin? But life is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death and hath brought life and immortality to light through the gospel.

●

"Behold, I bring you good tidings of great joy, which shall be to all people. . . . Glory to God in the highest, and on earth peace, good will toward men."

LOUIS C. WILLIAMS

"Earth, put on your whitest
Bridal robe of spotless snow:
For Christmas bringeth Jesus,
Brought for us so low."

The Miracle We Celebrate

The gracious act of God becoming one with His needy creatures warrants at least one season of the year when all mankind should be made aware of such love

By REV. WILLIAM McARTHUR

WHAT a joyous season of the year is Christmas! The wise men, when they neared Bethlehem, "saw the star, . . . (and) rejoiced with exceeding great joy." This was no ordinary joy, but an outburst of vehement, boisterous joy—a celebration of praise.

Down through the centuries those shouts have reverberated in ever-increasing crescendos until half the world for a day stops its daily routine to clap hands and join voices in one grand burst of praise. The God-Man, Jesus, has been born and hath been found among the children of men. One tremendous event has stirred the globe. In every clime where this name is sounded hearts are gladdened at this season and fountains of joy break forth.

The air fills with music, church bells crash and peal in city and hamlet, youthful choristers carol in the night and mass choirs join in the "Hallelujah Chorus." Families meet in happy reunions, telephones ring and telegraph instruments buzz with greetings and messages. There are odors of fragrant cooking and the inviting sight of well-laden tables. Merriment is everywhere. The rush and bustle of crowded stores, decorations for both street and parlor, lighted Christmas trees, the love and sacrifice of giving gifts, the thumping hearts of children, the delight of parents and the eager selfless interest of service groups. Men and women in every strata of society for one day of celebration have been made to think of others. What a day!

All this gathers around that one grand event of history, the coming of God's Son to be man's Saviour. The course of history has focused on this day of days. Holy men of the past anticipated and prophesied it; we of the present look back to believe and revel in it. Its outflow has colored all of man's affairs with manifold hues of the grace and glory of God. That joyous praise of the wise men has given startling new melodies to music, poetry and literature. That light of the star has shed its glow on the fabric of life for the good and blessing of all society. Well might we memorialize this day. Happy is the celebration that takes the thought of men and women up to the God whose gracious giving provides the Son and Saviour.

The centuries have cluttered this memorial with questionable accretions. Tradition and commerce have marred its simplicity of form. The date on the calendar may easily be questioned. But as long as millions of mankind take up the rejoicing of the wise men, let us who name His name avoid those doubtful disputations and join our voices with the host who rejoice with exceeding great joy.

There is little time for complaints regarding discrepancies in men's reckoning. Surely it is permissible for the worshiping heart to avoid chronological controversies and stand with wondering awe in the presence of such condescending love.

Mr. McArthur, pastor of the Arbor Heights Community Church, in Seattle, Wash., has lifted the observance of Christmas to the level it deserves. Instead of wasting energy worrying at the abuses introduced by the world, let the Church glory in the advent of her Saviour. Let every thought and act center in Christ. It is a day of supreme delight and gladness.

The *eternal* act of a gracious God becoming one with His needy creatures warrants at least one season of our year when all mankind should be stopped for even a moment and by every means should be made aware of such love. With God there are no dates—just an eternal fact.

The supernatural, the miraculous is interwoven through the entire story of this happy event. The ancient Scriptures prophesied the circumstances with absolute accuracy and specific detail. Angelic heralds announced its near approach to Zacharias the priest; to Mary, the Jewish maiden through whom the Deliverer should be born; to Joseph, the carpenter-guardian of the child. Rustic shepherds heard angelic choirs singing of the "Saviour, which is Christ the Lord." Even the starry universe conformed to this supernatural celebration by contributing the guiding star for light on the pathway of the Magi.

The real miracle of this day is not found in supernatural circumstances, but in the deity of the Babe. This was no ordinary event, no human generation. It is the wonder of the ages, the great divine act.

"A virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us."

There had been theophanies with their temporary manifestations of the angel of the Lord, but now the Lord Himself took the form of a babe; God took human flesh. The Infinite pressed Himself into the finite. The Exalted One stooped to the humiliation of a manger cradle. God the Spirit had overshadowed the virgin, and now He who had been conceived in her was brought forth to be called the Son of God. God had come near to man.

To be the Saviour He must be human, but He must also be holy; therefore we find the miracle of that holy life. As truly man He faced all the trials of humanity, tempted as we are, but as truly God His character remained unblemished, untainted by sin. He, the Altogether Lovely One, from boyhood days to His last act of obedience on the cross faced sin's worst, moved among the dregs of humanity, grappled with every crisis of man, touched the sore of society, its leprosy of uncleanness. Yet He could say, "Which of you convinceth me of sin?" "My meat is to do the will of him that sent me." Three times the Roman judge declared "I find no fault in him." From the heavens sounded the voice, saying, "My beloved Son, in whom I am well pleased." Here is the miracle of all human generations—a perfect, sinless, God-pleasing Man who, in that He has suffered, "being tempted, . . . is able to succour them that are tempted."

His life was just one long stream of miraculous goodness. Never for Himself did He act but always for the needy about Him. At His touch a man blind from birth saw; palsied, paralyzed muscles were made strong; lame men leaped for joy. In exchange for the decay of leprosy came the bloom of youth; the raging demoniac was restored to quiet sanity; hungry multitudes, exhausted and fainting, were revived with multiplied loaves and fishes; the waves became a solid path of safety to the trusting disciple; even wedding joys were renewed from waterpots of wine. All His works were full of goodness and mercy.

His teachings were more miraculous than His works. No other of all the teachers has dared to speak with such divine and absolute authority; for none could say as He, "I am . . . the truth." He spoke of love, mercy and justice. He told of God, His Father, with whom He was one. He declared His love and intention to save. He pointed to a pathway of faith and trust that through a narrow gate would lead to life eternal. He spoke of heaven as His Father's house. He told homely stories of lost sheep and prodigal sons, of travelers beaten and bruised but comforted by strange benefactors. And all the while His earthly stories had heavenly meanings to lighten the dark minds of those He came to save.

Of all the miracles we celebrate in the Saviour, none can compare with the miracle of His death. The strange discussion on the Mount of Transfiguration was concerning His decease. Well might heaven wonder and humans be confused that He who was the Life should die. He who was pure with unblemished purity had no right to die. He who pleased the Father had every right to live. Yet in the determined choice of His own will He was led as a lamb to the slaughter. He said, "The good shepherd giveth his life for the sheep. . . . I lay down my life." He gave His life a ransom for many. He suffered, the just for the unjust, to bring us to God.

Consummate sin and hate vented its worst on God's gracious gift and cruelly crucified the Man Christ Jesus, but God in His infinite wisdom and love provided in the suffering Saviour the gift of God which is eternal life.

At this season we celebrate not just the birth of the holy Child Jesus nor the perfections of the Man of Nazareth and Galilee. Nor dare we stop at the hill Calvary where the substituting Saviour died. Our faith goes out to the risen, exalted Lord of Glory seated at the right hand of highest Majesty.

Thanks be unto God, He has become to those who trust Him God's unspeakable gift. ◆ ◆ ◆

God hath singled out
a Mediator strong and mighty;
if you and your burdens
were as heavy
as ten hills or hells,
he is able to bear you,
and save you to the uttermost.
—SAMUEL RUTHERFORD.

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A Plain Guide to Meditation

By REV. GEORGE LONGRIDGE

"I find meditation impossible." "I used to try and meditate, but I have given it up as hopeless."

How often this is said, and said by those who really care about spiritual things and who earnestly wish to grow in the grace of God! And how many there are who leave the thought of meditation entirely out of the rule of their spiritual life—who look on it as something suitable for mystics and members of religious orders but as unnecessary and much too difficult for ordinary Christians.

But meditation is not a special luxury for the few or an exalted spiritual state to which only exceptional people can hope to attain; it is, or ought to be, part of the normal spiritual life of every Christian.

Meditation is prayer—and prayer is conversation with God. The object of meditation is to teach the soul to converse lovingly with God. Now speech is within the power of us all—conversation is possible for everyone, though of course the facilities of speech and the nature of conversation will vary very much with different people and with the same person at different times. It is quite possible to hold very real intercourse with a friend almost without speaking at all. Sometimes we have much to say; at other times we simply listen while our friend talks. So it is with the converse of the soul with God. It will vary very much. Sometimes thankfulness and praise will be the dominant note, at others the utterance of our heart will be almost wholly penitential. It may be the expression of some great desire for some grace or spiritual gift or simply adoration and love; again all these may be combined in our meditation in varying degrees.

Again and very often we may seem to have nothing to say—we just remain quiet in the presence of God or can perhaps utter only one or two words, repeating them over and over again. If this is so do not be distressed. Converse with God, unto whom all hearts are open, all desires known, does not need articulate expression, still less fine phrases or consciousness of deep and warm emotions. It only needs a real will to love and please Him.

A perfect meditation can be made without the utterance of a word, as in the case of an unlettered peasant who was seen constantly kneeling, wrapped in devotion, but whose lips never seemed to move. "What do you do or say, my friend?" asked one who saw him thus employed. "What do you say to God during these long times that you spend in church?" "I say nothing," the man replied. "I simply kneel before our Lord and I look at Him and He looks at me."

Yet we must not think that no method is required. A certain method is necessary to prevent us lapsing into mere dreaminess. And of this I will say a few words.

I. The Preparation

This consists in a good life, a spirit of recollection, a regular habit of spiritual reading. By a good life I do not mean absolute freedom from sin, but a real and determined fight against sin and real and prompt repentance whenever we have unhappily fallen. The sense of sin is a ground of God's invitation to us to come and speak with Him: "Come unto me, all ye that labour and are heavy laden."

You really care about spiritual things and desire to grow in the grace of God. You know that meditation and communion are necessary, yet you are frustrated in your attempts to enter into His presence and learn of Him. Meditation is not a special luxury for a few exceptional persons, but rather part of the spiritual life of every Christian. . . . Here is some practical instruction.

II. The Meditation Itself

Read a few verses of Holy Scripture or a few sentences of a spiritual book. Holy Scripture is much the best basis for our meditation.

When you have read the passage give a few minutes to definite thought upon it. Do not attempt to study the passage. Your object now is not study but prayer, converse with God. As an aid to prayer ask yourself with regard to what you have just read some such questions as these: What is taking place? Where? How? When? What is our Lord teaching? What is He teaching to *me?* What have I done about it in the past? What am I going to do about it in the future? The object of this is, I say, to lead you to prayer, and the main part of the time of meditation is meant for prayer.

As soon as you feel an impulse to pray, give way to it at once; never mind if it seems to have little or no connection with the subject of your reading. Again, do not be distressed if your mind is torpid, if no thoughts or words come, if you find you have nothing to say. You want to speak, you want to express your love, your thankfulness, your sorrow, or your praise, as the case may be, and God can read your thoughts and desires without their being put into words. Only let the will be resolutely turned towards God and let there be the wish to love Him and to converse with Him and all will be well.

Another most useful occupation during a meditation is to make many fervent petitions for spiritual graces and favors. It is not enough to know what we ought to do or to wish and resolve to do it; we need the assistance of God, the power of Divine Grace, and for this we must ask. Petition, then, has a real place in meditation, only it must be for spiritual things, not for temporal gifts; for the soul, not for the body. Our petitions, again, must be for our own souls, not for the needs of others. Prayer for others belongs to intercession. Pray, then, for the particular grace or graces that you need.

Think what are the difficulties which stand in the way of your gaining them, and speak to God about them. Ask His guidance, His help to overcome the fault and to resist temptations which hinder the growth of the grace in your own soul. About this sort of prayer we have the great joy of knowing that God wills and desires to give us what we ask, and therefore we can pray with the assurance that if we will only persevere the grace we desire we shall most certainly receive.

III. The Resolution

The expressions of affection which we make in our meditation are not enough in themselves; they are meant to move the will to take some definite and practical step. Our meditation, therefore, should lead to some resolution. Here, again, people are often troubled: "If I make a new resolution every day how is it possible I can ever hope to keep them?" Surely it depends on the kind of resolution you make. Do not make vague ones, or for any length of time, or such as will add a new obligation. Do not, for example, make such resolutions as these: "I resolve to love God better." That is too vague. "I resolve never again to lose my temper." That is for too long a time. "I resolve to say that psalm in addition to my daily prayers, or to add to my intercessions such and such subjects." Additions to one's devotional life and rule may be quite right from time to time, but they should not as a rule be made the subject of our resolution after a daily meditation.

Conclude your meditation with three short and fervent prayers: thanksgiving, the renewal of your resolution, and the petition for grace to keep it. Lastly, in your own words pray for sinners.

But perhaps we hear the voice of objection:

1. Is not all this that you have described a very complicated matter? It may perhaps seem so on paper, but it is not really so in practice. The mind will very quickly become familiar with the method which has been suggested and will soon come to follow it instinctively.

The main part of the meditation consists of reading a short passage of Holy Scripture, dwelling on it in thought for a few minutes and then quietly and simply conversing with God; or even often just remaining in His presence, letting the desires go forth without any words at all.

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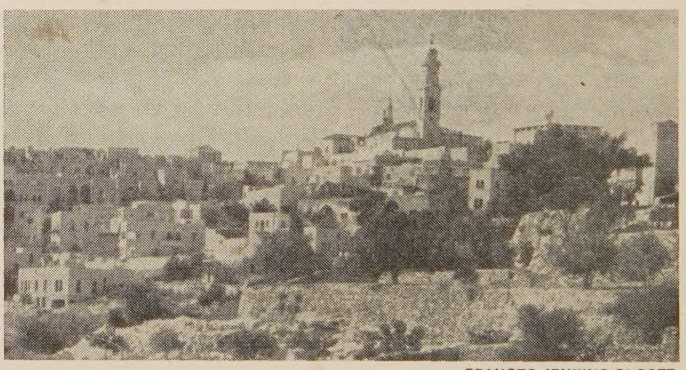


FRANCES JENKINS OLCOTT

The Road to Bethlehem

By Harold M. Frelich

The road that leads to Bethlehem
Leads on to Galilee;
To Nazareth the Lord Christ came—
An uncouth town, a humble home;
This was the lowly place for Him
Who lived in Galilee.

The road that leads to Bethlehem
Leads to a wilderness;
With wild beasts for His company,
And fierce assaults from Satan: see
The tempter slink, and victory
In that lone wilderness.

The road that leads to Bethlehem
Leads up to Calvary;
Hark! From that night a piercing cry,
"My God! My God! Forsaken! Why?"
It was for me my Lord did die
That day on Calvary.

The road that leads to Bethlehem
Leads to Mount Olivet:
A benediction given then
Upon those upward-gazing men:
A shout of triumph when again
Christ's feet touch Olivet.

Lost Blessings

How much of the good that God desires to give us have we missed? "How often would I . . . ," He says, "and ye would not." Yet we need not suffer forever the pangs of remorse.

By REV. ROLLAND B. COCHRAN

IF God in heaven could weep His tears should certainly flow because of men's failure to receive the blessings He longs to bestow upon them.

No more than twice in the earthly life of our Lord do we find Him weeping. Beside the tomb of Lazarus He wept because of man's spiritual blindness and unbelief. For here even those who were closest to Him could not accept the fact that among them was He who was the Resurrection and the Life.

In the second instance we can only guess that tears were shed. We sometimes speak of Christ weeping over Jerusalem, though it would be more accurate to speak of His lament. But certainly no man can measure the sorrow of His heart as He looked out upon that city that He loved, and cried, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

The story of man, the story of Israel, the story of the church, the story of the saints in Scripture, and the stories of our own lives tempt us to despair. All are a record of heartbreak because of our failures to find the blessings God offers. Even among the greatest heroes of faith we find those who at some time in their lives sold a part of their spiritual birthright and, having sold it, found no way to regain the blessing they had lost.

Adam sinned, and the angel with the flaming sword barred the way to Paradise. Abraham and Sarah failed to trust God, and throughout history Ishmael has been a thorn in the side of Jacob. Moses as a young man ran ahead of God's call and set God's clock back forty years. Again, in a fit of temper he disobeyed God, smote the rock, and lost the joy and honor of leading Israel into the Promised Land.

Israel itself refused to walk in faith and for forty years marked time in the wilderness, in sight of the Promised Land of blessing. Israel was never able to enjoy the fruits of the land or find its promised rest.

We could go on and on, pointing out the failures of Israel under Joshua, for they never fully possessed their land; of Samson, who was filled with the Spirit of God but chose to walk in the flesh. We see Eli the priest, who allowed the testimony of God to become corrupt, and King Saul who, more concerned with earthly wealth and honor than with obedience to God, lost the kingdom. And there is David, who grew careless when God had exalted him and through sin brought sorrow, strife and dishonor upon himself and his nation.

We mention only a few among the many. But they are sufficient to remind us that through the ages Christ has been saying to individuals and to nations, *"How often would I . . . and ye would not."*

This is a tragic picture. And if we see only the failure of man we find nothing but despair. We do well to see the danger and heed the warning to our own lives. But most of us already know from sad experience the sorrow that comes from missing, somewhere, the will of God for our own lives. The failures may vary in degree; but whether the failure be great or small, it must surely bear a harvest of remorse.

But having somehow failed to do the will of God and missed the blessing He intended, what then? What of the grace of God? Must the blessing be forever lost? Must we suffer forever the pangs of remorse? Is there a remedy for sin?

If we are to walk wisely in the future our hearts must find an honest answer to these questions. They must be answered, not by sentiment or wishful thinking or theological theories but by the truth we find in the Word of God.

We must recognize, first of all, that God's highest blessings are only for the faithful. God brings us into the tests of faith and obedience, and blessing comes in answer to faithfulness under test. There are no short cuts to the blessings of God.

The mantle of Elijah would never have fallen on Elisha had he not followed to the very end. Dipping in Jordan six times would have availed nothing for Naaman the Syrian. Only complete obedience brought the healing.

We must realize, too, that when God has spoken in judgment He seldom repents. It is true that God heard the prayer of the ailing King Hezekiah and added fifteen years to his life, though He had sent word by the prophet Isaiah that the king was to die. But Adam never reentered Eden after he sinned. The unbelieving Israelites died in the wilderness without setting foot in the Promised Land. Some have pointed out that Moses did eventually enter Canaan when he talked with Christ on the Mount of Transfiguration. But it is hard to see that this could make up for the loss he suffered for his disobedience.

But what of the grace of God? What of the promised forgiveness

for those who confess their sins? Surely God is a God of grace and there are forgiveness and restoration for those who fail.

Lost blessings may never be recovered, but there are new blessings to be found if we set our hearts to follow the Lord. The greatest blessing of all is fellowship with God Himself. And if we walk with Him each new day can bring fresh joys from Him. When God closed the door to Canaan Israel's effort to enter the land only added the sin of defiance of God to their sin of unbelief. But God in His providence continued to supply His people with the manna from heaven, and there were still opportunities for joyous experience with God for those who would repent and seek the Lord.

It is a bitter experience to fail God and see the door of blessing close before us. Many a Christian carries a scar and an ache that will never be completely erased, at least not until God shall wipe all tears from their eyes.

We dare not minimize the consequences of disobedience and unbelief. But we may know, with grateful heart, that our God is a God of compassion and infinite grace. And who can measure the blessing we may know, whatever failures may mark our past, if now we confess the failure and the sin, and seek with single purpose of heart to know and do His will. The prodigal son could never restore the wasted years, but he found again the joy of being a son in his father's house. ◆ ◆ ◆

A PLAIN GUIDE TO MEDITATION

(Continued from page 6)

Then a simple resolution and a final act of thanksgiving and prayer for grace to keep for that day the resolution you have made. Surely this is not beyond the power of anyone.

2. Must the exact order of the method described be always kept? No. The preparation will naturally come first, and the conclusion at the end, but no formal order need be observed as regards the main part of the meditation. Keep but one thing always in mind, that the one purpose of meditation is to learn to hold converse with God.

3. How long ought a meditation to last? No general rule can be laid down. No doubt busy people can find only a short time; leisured people ought to give more.

4. What is the best time for meditation? Undoubtedly in the early morning, when the heart is free and we are not tired by the day's work. When once the day's work has begun it is far more difficult to find time. "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up."

5. "I cannot concentrate my mind or keep out other thoughts when I try to meditate." Wandering thoughts and the want of the power of concentration are difficulties to most of us. The more we practice the spirit of recollectedness during the day, the more power shall we have over our minds when we come to our meditation. It is want of recollectedness in our ordinary daily life which makes recollection in prayer so difficult. But though it is difficult, do not be discouraged. If during the whole time of our meditation we have had nothing but distractions, yet if we have done our best to struggle against them, and have resolutely kept on till the time of our meditation is completed, we have made a real gain. Perseverance will bring victory, and we shall find distractions will grow less. Often we shall discover that we have won a real blessing from a meditation which has been a continual weariness and struggle with wandering thoughts.

6. "But I have no time for meditation." All who say this ought to ask themselves very honestly whether they do not really mean that they do not want to take the trouble to meditate. It is, I am afraid, too often the case that by this excuse we really mean we do not care about the effort which mental prayer requires, and we do not really think it is worth the trouble.

But there is nothing really of more value than meditation. All spiritual writers agree on the importance of its practice to the life of the soul and as a means of maintaining union with God. St. Alphonsus, a great master of the spiritual life, says: "It is impossible for one who perseveres in meditation to continue in sin; he will either give up meditation or renounce sin." This is indeed true—persevere in meditation and you will find that sin has less and less power over you; and if you should fall into sin you will the more quickly return to God in penitence.

Have, then, courage and faith, even when your meditation seems most barren and cold, or when you seem to have a positive distaste for it. Persevere and you will find that through it God will show you wonderful things and will give you many blessings and graces. Gradually you will learn how more and more freely to converse with God. That is what meditation means, and as you learn this you will experience a joy greater and more precious than any joy on earth, for God is always there and nothing in this world can by any possibility hinder or prevent you from holding converse with Him.

◆ ◆ ◆

Hast Thou So Loved Us

Lord, hast Thou so loved us, and will not we
Love Thee with heart and mind and strength and soul,
Desiring Thee beyond our glorious goal,
Beyond the heaven of heavens desiring Thee?
Each saint, all saints cry out: Yea me, yea me,
Thou hast desired beyond an aureole,
Beyond Thy many crowns, beyond the whole
Ninety and nine unwandering family.
Souls in green pastures of the watered land,
Faint pilgrim souls wayfaring through the sand,
Abide with Thee and in Thee are at rest:
Yet evermore, kind Lord, renew Thy quest
After new wanderers; such as once Thy hand
Gathered, Thy shoulders bore, Thy heart caressed.

—Christina Georgina Rossetti.

DAVID R. ENLOW, Reporter

AT HOME

YFC slates twelfth world congress: Bristol, England, has been selected as the location for Youth for Christ International's twelfth world congress for Christian youth. The dates are July 30 to August 7, 1960.

●

Southern Baptist church organized in Pittsburgh: The first Southern Baptist church has been formally organized in Pittsburgh, Pa., as the Pittsburgh Baptist Church. Launched by laymen in 1958 as a mission, the work has ninety-seven charter members.

●

EPA to meet in Minneapolis: The twelfth convention of the Evangelical Press Association will be held January 26 and 27 in Minneapolis, according to the organization's president, Mel Larson, editor of the *Evangelical Beacon.*

●

NAE sponsors week of prayer: A nationwide observance of the Universal Week of Prayer is planned by the National Association of Evangelicals for its constituent churches January 3-10, 1960.

●

Presbyterian women hit Bible ban in schools: "Un-American, un-Biblical and undesirable," that's what women members of the Everglades Presbytery of the Presbyterian Church in the U. S. (Southern) called efforts to stop Bible reading, recitation of the Lord's Prayer, etc., in the public schools in Miami, Fla.

●

Moravians hold triennial synod: The triennial synod of the Southern Province of the Moravian Church in America, meeting in Winston-Salem, N. C., voted to "ban wine, beer and liquor from [Moravian] homes and to have no part in the . . . social practice of putting temptation before our youth, . . . reaffirm its stand against ordination of inadequately trained laymen as ministers." The synod stressed that "conditions of modern life require a wider variety of skills and training of the minister than ever before."

●

Take gospel to *braceros:* Recently four Salvation Army officers, two of them Mexicans, toured 1,200 miles on the back roads of Arkansas to bring the gospel to the *braceros* (Mexican migrant farm laborers) in an evangelistic effort "Operation Cotton Picking." Utilizing a mobile canteen, the team covered three counties around Jonesboro, Ark.

ABROAD

Hungarian church gets new constitution: Hungary's largest Protestant body, The Hungarian Reformed Church, is altering its constitution, adapting it to "changes in the social order." "The church is no longer a national church in a capitalist environment," Bishop Elemer Gyory said, adding that its task now is "to give service in a state where socialism is being established."

●

"Brimstone" cities may lie in Dead Sea: Jordanian officials report evidence of ruins forty feet below the waters of the Dead Sea which they believe to be the Biblical brimstone cities of infamy, Sodom and Gomorrah. Airplane pilots first spotted the ruins at the south end of the sea of El Lisan Peninsula. Skin divers have been assigned to photograph the ruins. "If the site is confirmed as Gomorrah," Jordanian officials say, "the area will be dammed off and drained for excavation."

●

Graham to preach in three West Africa countries: During his West Africa tour early in 1960 Evangelist Billy Graham will speak at large public meetings in eight cities in the three countries of Liberia, Ghana and Nigeria. In each of the cities only one or two public meetings will be addressed by Mr. Graham, but a preliminary campaign of approximately one week's duration will be conducted in each city by one of the evangelists of the team. In addition to the public meetings to be addressed by Mr. Graham, there will be several other meetings for special interest groups, including ministers, missionaries, students and businessmen.

●

Garcia given ornate Bible: Dr. Max Abelman, an American civic leader, recently presented to Carlos G. Garcia, president of the Philippines, a sterling silver Bible from Israel. The copy of the Scriptures was given to the chief executive of the Philippines by Abelman as a gesture of his friendship and high esteem for the people of the Philippines.

●

Celebrations climax Japan's centennial: The 100th anniversary celebration of Protestant missions in Japan came to a close in the middle of November, 1959, when nearly 15,000 people gathered in Tokyo's Metropolitan Arena for a worship service. Throughout the week numerous other services were held in the Tokyo area, including children's rallies, youth rallies, women's meetings, evangelistic mass-meetings, a sacred music festival and special lectures.

PEOPLE

Salvation Army award for Allen Dulles: Allen W. Dulles, director of the Central Intelligence Agency in Washington, D. C., is receiving the annual award of the Salvation Army Association. The award is given to an individual each year who is "a living example in his public and personal life of adherence to the best ethical and religious principles."

WELDON B. BLACKFORD, Editor

Christmas in the Orient

By HELEN GEISINGER

America, called a Christian nation, often makes Christmas more pagan than Christian. Wherever the festival is celebrated in Viet Nam, a pagan nation, Christmas is a true Christian observance.

It is probably difficult for you to imagine a Christmas season without the hustle and bustle of shopping, wrapping packages, trimming trees and all the commercialized atmosphere given to Christmas in our country. But in the jungles of Viet Nam, among the tribespeople of the mountains and plateaus, Christmas is celebrated only by those who have heard and believed the gospel story. There is no real Christmas where Christ is not known, and no one realizes this more than the missionary who is in a land where December 25, for the most part, is just another day.

It is a real joy to see the activities of the tribal Christians at Christmas time; to realize what the gospel has done for these people; to hear them sing the Christmas carols and to watch them portray, in a truly Oriental atmosphere, the various aspects of the birth of Christ.

Christmas programs in Viet Nam include the recitations of many Scripture portions, all of which give the depth of the meaning of Christ's coming into the world. All the activity of the season is centered in the church. Young people begin working on the Christmas program as early as October. They spend hours and hours practicing their parts so that they may present to unbelieving neighbors and friends who will be attending the program a good, clear picture of Christ's birth and the reason for His coming into the world.

Missionaries are invited to attend the village programs, which are always under the direction of the local pastor. The most amazing thing about them is the great number of Scriptures that are memorized for the program. Not only do the young people memorize these Scriptures and participate in the program but the older people as well. It is more remarkable when you realize that many of these older people cannot even read the Scriptures for themselves.

Christmas by candlelight in America or Christmas by kerosene lantern in the mountains of Viet Nam is Christmas only when the celebration is filled with the presence of Christ. The missionary, looking at the tribespeople whose faces are filled with the hope that only the Christmas story brings, can truly say with the angels, "Glory to God in the highest." These people are also His inheritance—people who walked in darkness who saw a great light.

To participate in a Christmas celebration filled with nothing but Christ, worshiping Him and making Him known, is a blessed experience.

The Fall *Compass*

The fall edition of the *AYF Compass* is now ready and a limited number of copies are still available to those interested in our national youth paper. Your copy may be received by writing the National Youth Office and enclosing 25 cents per copy. Better yet, send your subscription: $1.00 per year.

The next issue of the *Compass* will be the winter edition, ready the end of January.

Available for Your Help

Many of our AYF leaders have been inquiring about a list of materials now available through the National Youth Office. The following booklets can be ordered from the National Youth Office, 260 West 44th St., New York 36, N. Y.:

AYF Leadership Training, by Ruth Bailey, 65 cents each; two for $1.00.

AYF Target Supplement, 25 cents each.

Planning a Youth Retreat, by Rod Montgomery, 50 cents each.

Planning the Monthly Emphasis Program for the AYF Program Calendar, 25 cents each.

Rally Leaders Handbook, 25 cents each.

AYF Record System, free.

The following AYF materials are available at Christian Publications, Inc., Third and Reily Sts., Harrisburg, Pa.:

AYF buttons, $2.00 a hundred.

AYF official pins, $1.00 each.

Annual Youth Favorites (programs), 50 cents each.

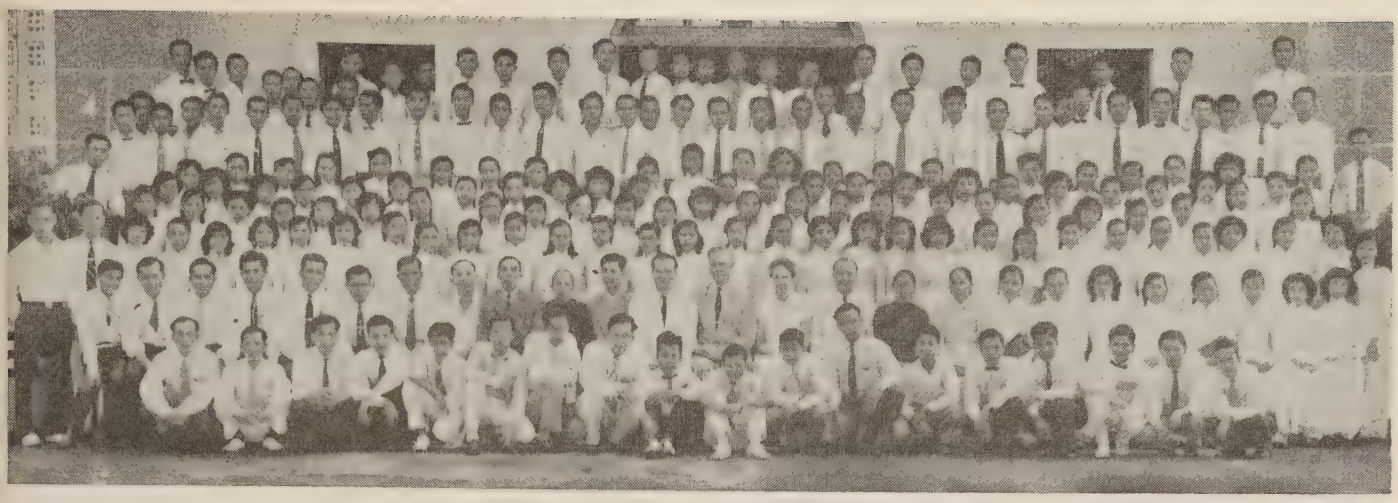
Building Good Youth Fellowship Programs, 50 cents each.

More Coming

The National Youth Office is preparing a new line of materials on the Enlarged Youth Program as well as the Church-wide Youth Program. These materials will be made available to local AYF leaders the early part of the year. Watch for a further announcement regarding the date of these releases.

To Think About

Half the world is on the wrong scent in the pursuit of happiness. They think it consists in having and getting, and in being served by others. It consists in giving and in serving others. "He that would be great among you," said Christ, "let him serve."—HENRY DRUMMOND.



Students at the short term Bible school, Vinh Long, Viet Nam

P. E. CARLSON

Young Torchbearers of Viet Nam

By MRS. PAUL E. CARLSON

They came; they studied God's Word for one month; they have returned to their homes. I am speaking of the young men and women—over two hundred of them—who recently attended our short term Bible school here in Vinh Long. What a hubbub of activity around this compound when they all came trooping in! What laughter, good cheer and gaiety bubbled up as they all got neatly squared away in their respective dormitories! When I went to visit the girls' dorm I saw heads popping up everywhere from the rows of double-decker beds.

The opening two days were devoted to special messages on salvation, followed by seasons of prayer, praise and singing. Then everyone settled down to a rigid schedule which began at 5:15 A. M. and continued until 10:00 P. M. Practically every minute was outlined for study, classes, meals, recreation, witnessing, etc. The course of study included Bible survey and elementary doctrine. Particular stress was given to classes in soulwinning and child evangelism.

The music class took a heavy toll of energy and time as we began with one period a day and then gradually stepped up the period to three and four times daily in order to present properly the special music for the closing exercises. It was hard work, both for us and for them, but we all loved it. Music is one of the best means of reaching and holding young people for the Lord these days.

Class interest built up to an almost hectic pitch as examinations drew near. After that came a breathing space from studies and then the concentration was on the intricacies of marching into the church, the proper seating arrangements, the receiving of diplomas. The students took up one-third of the seating space in the church.

The evening of August 5, 1959, is one I shall never forget. Can you imagine how I felt as I saw them come marching in, two by two, first the fine young men and then the lovely young girls in their beautiful white garments? Finally all were in place and they completed the singing of "Onward, Christian Soldiers."

The program was opened with the school theme song. I struck a chord, they stood up; another chord, they turned, facing the audience; the prelude, then came a great burst of sound as they sang "Shine On." It made an unforgettable impression. The remaining numbers were equally well rendered, which of course made us very proud of our big family of S.T.B.S. students.

There is an almost painful stillness on the Vinh Long compound now. The young people have returned to their home churches where they will continue to "Shine On" for the Lord. Pray for them, that they may be true torchbearers for Jesus Christ, the true light of the world.

Scores of these young people will put their talents and training to work in their home churches. But others will hear God's call to the ministry of the Word and give themselves to His service. In order to train these future workers among the Vietnamese in this time of unusual response an enlarged Bible school is being built at Nhatrang. This is a central location, and the new school will accommodate 300 students. Funds are urgently needed for this school and for the building of churches for intensive evangelistic efforts in strategic areas. Gifts for this purpose may be designated "Buildings for Building Faith, Viet Nam," and sent to the Treasurer, 260 West 44th St., New York 36, N. Y.

R. M. SEARING, JR.

Missionaries of the Colombia mission

Colombia Conference Report

By REV. ROBERT M. SEARING, JR.

"'Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest' (John 4:35). . . . In Pena Rica, where no visit by a missionary or worker has been made since Rev. George Constance's visit in 1950, we were encouraged by the interest shown. . . . We conducted services, the Indian chief being my interpreter, and as the invitation was given he first stepped forward and exhorted others to follow him. What a blessed time of prayer and fellowship followed with these Indians who had suffered so much during the violence. In March we opened the closed chapel at La Meseta. The believers, some of whom had been prisoners for more than a year, joyously participated in the services. . . . The violent years have taught tremendous lessons, but now the Colombian people are looking forward with new hope. Having lost faith in their old religion, they are opening their minds to new teachings and new ideas. This situation is a challenge to us. Rome has lost face. Communism is making a strong bid. If we delay Rome might recover lost ground or Communism might capture the attention of the multitudes. We must present them the gospel message of love and salvation now to answer their questioning minds and to satisfy their hungering hearts. Today is our day!"

The above quotation is taken from the report of Rev. Fred Smith, which he gave at the missionary conference. Truly this past year has been a year of great blessing: new churches begun, destroyed chapels rebuilt; new areas opened to the gospel; scattered churches reorganized; people saved, many of them baptized, conventions with hundreds in attendance; healings; answers to prayer—all show God's marvelous hand. New reinforcements will soon be on the field, and we praise God for this. However, there is yet much ground to be taken for our Master, and many souls have yet to hear of Christ's saving grace.

Some of the high lights of the year touched on in conference were: The construction of the new Alliance church in Cali, which when completed will seat comfortably 800. An annex for the Sunday school and a day school is planned for the back of the lot in the near future. The pastors' retreat in June with Dr. Huegel bringing the messages; this was of special blessing as the pastors and missionaries were brought closer together in Christ. The construction of the annex secondary school at the institute in Armenia; this will fill a real need as it begins to function this month to provide a better education for the Christian children who are denied this in this land. The retreat for the pastors' wives held in July in Armenia, which was also a blessing and of spiritual help to the women.

Opportunities now before us: The Colombian government is colonizing the Putumayo area and the colonists are open to the gospel. Pray as missionaries go into this area. The Alliance churches in Genova and Quimbaya, long closed by the violence, are again organized and leading people to Christ. Pray for the two national pastors in these churches. The Pacific coast is open to the gospel, but there is only one national worker available and no missionary. Pray that God will raise up workers as we have the opportunity now! Southern Tolima, long refined under the fires of persecution, is once again moving forward. Pray for the national worker and the missionary who have charge of the district.

During the conference our hearts were encouraged and inspired by the Spirit-filled ministry of Dr. B. Lavastida, cofounder of the West Indies Mission. How we praise God for the opportunity to have heard him and also for his wise counsel and advice given in the love of Christ.

A Lying Accuser Discredited

By REV. DAVID W. ELLISON, *Cambodia*

When we left Kompong Cham for conference I gave Mr. It Chhun, the assistant translator, two weeks' vacation. He chose to spend the time visiting the young people at Battambang, Pnom Penh, Kampot and Takeo.

At this last place the pastor asked him to speak. A crowd gathered to listen to this enthusiastic young man. Among them was a government official who continued to smoke after taking his seat. He was requested not to do so in the house of God. Evidently this irritated him, for he went off and reported to the police that Mr. It Chhun had said that every Christian must "kick the head of Buddha every morning."

As a result Mr. It Chhun, the pastor and an elder were arrested. The latter was later released, but the other two spent the night with their feet in stocks. When Mr. It Chhun asked for a drink he was given something which made him violently sick. But the whole affair appears to have worked out for the furtherance of the gospel and now the lying accuser has been totally discredited. Pray that those who suffered may be all the stronger in faith and that many others may turn to the Saviour.

A. G. BOLLBACK

Simpson Primary School at the close of the first year. School is held on the roof of an apartment house in Bamboo Village, Hong Kong.

Our Greatest Opportunity in Hong Kong

By REV. A. G. BOLLBACK

Hong Kong's public schools present the challenge of the century to the churches of this city. Nothing can parallel the unusual circumstances which make the government a voluntary partner in reaching a generation for Christ! There are no strings attached and there are no government restrictions.

Simpson Primary School is the first roof-top school of the Alliance in Hong Kong. Other schools sponsored by the churches have achieved notable results, and foremost among these is our Rennies Mills school. But the roof-top school is unique in that it is a government-registered school. The use of the roof-top is first granted by the government and then developed by the Mission. Simpson Primary School cost approximately $1,000 and opened to us a field never before reached.

The first year of the school just ended with 150 students in grades one to four. It would have gladdened your hearts to hear the children sing hymns and choruses, repeat Scripture from memory and answer Bible questions at the closing exercises. One year ago these scores of children were without a knowledge of Jesus Christ. Now the glorious light of the gospel has shone in their little hearts.

Only eternity will tell what has been accomplished during this first year. What better dividend can anyone ask than precious lives redeemed by the blood of the Lamb? Where else can the task of bringing children to a definite experience of salvation when their hearts are tender and pliable be more effectively accomplished? This is not indirect evangelism through education; it goes right to the heart of Hong Kong's greatest need and it is bearing precious fruit.

Besides, this project does not cost the Mission or the national church any money at all apart from the ministry of the Bible classes. After the initial cost of preparing the building, the school becomes self-supporting through monthly nominal fees charged each child. The charges are equivalent to one dollar US per month or twenty-five cents a week. From the receipt of these funds the salaries and the cost of the supplies are paid. We praise God for a successful year spiritually in the lives of these children and we praise Him for a successful year financially. Beginning with a deficit, we ended with a cash balance of eighty cents!

It is the policy of our Society to encourage the national church to assume the responsibility for its educational program. What an open door this is. Our churches dare not turn their backs upon it. This program is carried on entirely by Chinese Christian laymen who are members of our Bamboo Village Church. The pastor, Mr. Liu Mei, has taken advantage of the excellent opportunity of visiting each of the homes of the children enrolled and inviting parents to the church services held on the same premises. Some fruit has already been seen and more is expected through his regular visits. The school has incalculable evangelistic potentialities.

If we now had another $1,000 available for this purpose we could open another such school. This item is approved by the Foreign Department as an extra budget special, but it has received little publicity. That is why I am writing this. We must not hesitate while the Roman Catholic Church and the Mormons move in to enslave thousands more with their false doctrines. Were you here and could see these children and their parents, I am sure you would not delay making the contributions which will insure that they will hear the good news.

Our second year of school began in August. How we long to have another school open to meet the need of these young lives. How long must we wait? No, that is not the question. How long must "they" wait? How long must they continue to burn incense by the doors of their homes to appease evil spirits? How long must they shoot off fireworks to frighten away evil spirits? How much longer must they bow before dumb idols unable to meet the anguished cries of benighted hearts?

The answer to these questions lies with our churches and Christians. The door is open. The opportunity of unhindered preaching of the gospel in these schools is before the church. Your contribution to the roof-top schools will open another center of evangelism, for with the school grows a church which becomes another lighthouse beaming the light to darkened hearts.

St. Paul Pommels Nyack in Campaign Contest

As we go to press the final returns of the 1959 Subscription Campaign are being received. At this date the returns indicate an appreciable increase in our circulation, and we thank all who worked, gave and prayed for the success of the Campaign. We hope to announce the leaders in our next issue. In the meantime, we have a report from the contest between two of our Bible colleges—Nyack and St. Paul.

In a carefully planned ALLIANCE WITNESS subscription contest, confined to a two-week period for the sake of intensity, St. Paul Bible College thumped Nyack Missionary College and sent the Easterners packing to hide their faces. The leader of the Nyack campaign, John Merritt, slowly lowered his head when final reports arrived, and to date his chin still rests on his chest.

It was Merritt and a few committee friends, acting on the directions of the Nyack Student Council, who initiated the contest idea. His committee stood on the ramparts, thumped their chests and threw the gauntlet into the at-that-time placid St. Paul camp. Humped over his Corona and gushing prose like a home-state oil well (he's from Oklahoma), Merritt wrote to the Gophers: "Enthusiasm for the 1959 subscription campaign is mounting day by day so that we cannot contain ourselves! . . . Therefore, Nyack is challenging St. Paul to a contest during the campaign."

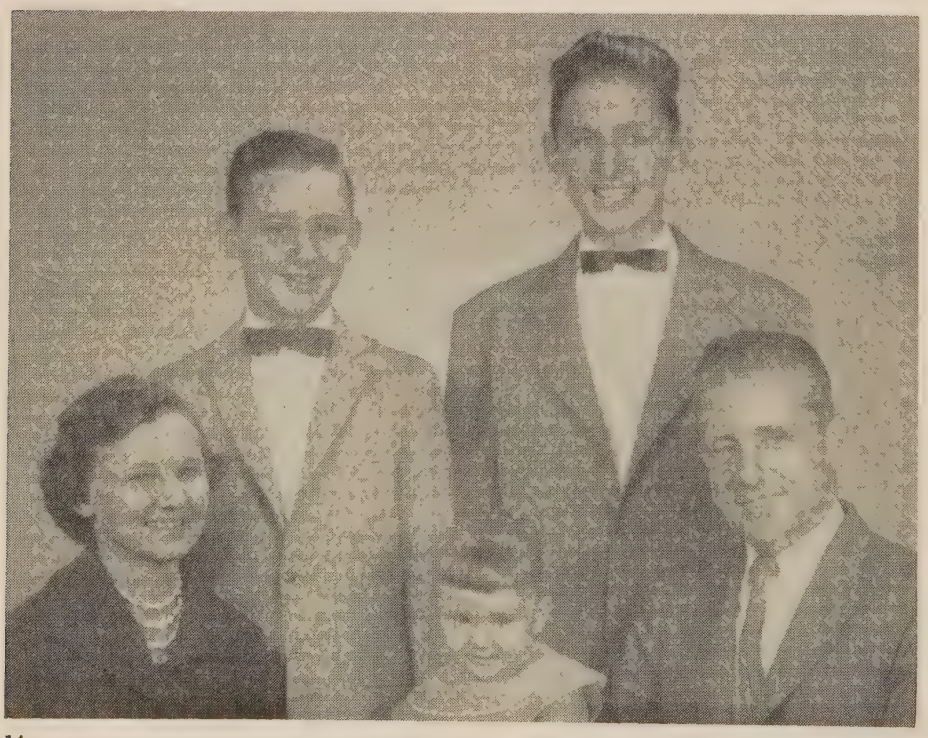
A telephone call to St. Paul's President Harry Hardwick warned him that Merritt's challenge was en route. Hardwick, himself a born enthusiast, replied, "Our Student Council is already heading up our campaign. . . . I'll take your challenge to them immediately."

The major rule was simple. The declared winner would be the school with the greatest percentage increase over last year's subscriptions. At the close of the two weeks, Merritt and company trumpeted a 57.8 per cent increase in sales. Then, camouflaged in an innocent-looking envelope, came the bomb. St. Paul reported an increase of 384 per cent, with sales going from 55 last year to 267 this year!

With face in the corner, Nyack had one consolation in senior student Bill Harper, a Baptist from Enfield, N. C. Harper alone sold 72 of Nyack's 154 subscriptions. During the campaign, the Tarheel, with clipboard under his arm, became a campus character. Explaining his technique, he said, "I keep a campaign copy of the WITNESS clipped to this board. When I approach a person I casually turn the board so he sees the WITNESS and is immediately faced with the decision, 'Will I buy or not buy?' " Harper then said that he never asks a man if he wants to subscribe. "I assume he wants to," he said. "I simply ask how much he wants to put down." He added that he never wastes time with people who seem set against subscribing. "There are too many potential buyers around to waste time with a few negativists," he remarked.

Early in the campaign Merritt had said, "We want this to be the biggest year ever." Although the Nyackers lost the contest, Merritt can be somewhat content to know that he did spark the campaign at the schools and that he did contribute to making it the "biggest year ever."—JAMES B. HARR.

Rev. and Mrs. Dellmer R. Smith and family, Sudan, West Africa



THE ALLIANCE FAMILY

JAMES B. HARR, Reporter

To the Fields

Rev. and Mrs. Dellmer R. Smith and daughter, Linda, sailed November 17 for their third term in the Sudan-Upper Volta Mission, West Africa. Their sons, Ralph and Carl, are attending Toccoa Falls Institute, Toccoa Falls, Ga. Mr. and Mrs. Smith will be stationed at Dédougou.

Rev. and Mrs. Ernest P. Howard sailed November 19 to begin their seventh term in the Republic of Sudan, West Africa. They will be stationed at Ntoroso.

Rev. and Mrs. Joseph E. Doty and sons, Daniel, Timothy and Jonathan, left November 19, beginning their third term in Cambodia. They will be stationed at Kompong Thom."

Rev. and Mrs. Donald C. Gibbons and daughters, Kathleen, Joyce and Loretta, left on November 17 for their second term in the Ilaga Valley.

On Furlough

Rev. and Mrs. Royce F. Rexilius and children, Deborah and Robin, arrived November 20 from Viet Nam.

Miss Ruth J. Wehr arrived November 30 from Viet Nam. She has completed her first term in the school for missionaries' children.

Miss Janet E. Woehrer arrived November 30 by plane from India on emergency furlough because of ill health.

The New Generation

To *Rev. and Mrs. David Kiser*, Winterset, Ia., a son, Thomas Scott, on November 2.

To *Mr. and Mrs. Robert Mallery*, of Arlee, Mont., a son, Raymond Paul, on October 11.

To *Mr. and Mrs. C. G. Roseveare*, Dalat, Viet Nam, a son, David Terence, on October 29.

To *Rev. and Mrs. H. M. Collins*, Dalat, Viet Nam, a son, Dale Freeman, on November 10.

To *Rev. and Mrs. Fred Kowalchuk*, on furlough from Peru, a daughter, Lynn Kaye, on November 12.

To *Mr. and Mrs. Richard Keller*, Remer, Minn., a son, Keith Richard, on November 16.

To *Rev. and Mrs. John Nevius,* Muncie, Ind., a daughter, Rachel Joy, on November 3.

With the Lord

Rev. Robert M. Dickson, former missionary to the Philippines, died November 15 at his home in Visalia, Calif. He was fifty-seven years old.

Mr. Dickson was a native of Chicago. He attended Blackburn College and was graduated from North Central College in Chicago in 1927. After teaching high school in Georgia, he went to Sumatra, where he taught in schools operated by the Methodist Church. In 1930, after a furlough in the United States, he went to the Philippines as a teacher for the United States Government. He was principal of the schools on Jolo Island, Sulu, and later was superintendent of schools.

In 1941 when the Japanese entered the Philippines he was taken prisoner in Jolo, and while confined there he was converted. Later he was interned in Davao, where he met Miss Ruth Bohleen, Alliance missionary to the Philippines since 1927. After their repatriation in 1945 they were married and returned to the Philippines for missionary work. Because of ill health they returned to the homeland in 1949.

Mr. Dickson served on the executive committee of the Parkside Chapel (C. & M. A.), of Visalia. His wife survives.

Meetings in York, Pa.

Rev. Clifford H. Erickson, pastor in Pitman, N. J., held evangelistic meetings in The C. & M. A. Church of York, Pa., November 10-15. Mr. Erickson preached each evening and gave Bible studies each morning.

Commenting on the services, Pastor Charles D. Weidemann said, "There was an unusual moving of the Spirit. . . . Noted especially was one altar service in which only men sought the Lord, although there was no appeal made particularly to men." On another evening a Roman Catholic woman testified to salvation.

Milwaukee's First Alliance Increases Pledge

The First Alliance Church of Milwaukee increased its pledge by $2,031 in this year's missionary convention and expects to come into next fall with missionary offerings totaling more than $3,000. "Our pledge last year was $969 but our actual giving was $1,624.17," said the pastor, Rev. Elwood Nielsen. "This year the pledge climbed to $3,000 (but) . . . we fully expect our giving to foreign missions to be well over (this) mark this . . . year."

Rev. C. J. Mason, guest preacher for the convention, spoke on missions in each service of the week-long convention, and Alliance mission fields were represented by Miss M. L. Doble, New Guinea; Mrs. E. G. Bell, West Africa; Mrs. M. Volstad, Peru, and Rev. M. S. Amstutz, Chile.

This church, an extension project of the Northwestern District and built by aid given from District funds, was dedicated less than five years ago.

St. Paul Student Wins National Speech Contest

Sam Watne, St. Paul Bible College junior enrolled in the Bible and Theology Department, won the National W.C.T.U. Collegiate Oratorical Contest in San Antonio, Tex., during the finals held recently in that city. Mr. Watne competed against eleven finalists in the event, from which he emerged with $150 in first-prize money.

Other students who participated came from the University of California, University of Missouri, Northern Christian College and Bob Jones University. Mr. Watne had earlier won the Minnesota contest over entrants from Northwestern College, the University of Minnesota and Bethel College.

Staples (Minn.) Church Entertains Area Ladies

The Alliance church of Staples, Minn., was host to 101 ladies of the Wadena area at a special luncheon held Tuesday, November 10. Under the chairmanship of Mrs. Howard Batdorf, area president, the ladies in their business meeting voted to give $50.00 from their treasury for the "Buildings for Building Faith" project in Viet Nam. Mrs. Marc Volstad, of Peru, was the speaker.

C. & M. A. Shows Strong Interest in NSSA Conventions

Delegates from C. & M. A. Sunday schools were on hand at all three assemblies recently when the National Sunday School Association endeavored to cover the country with conventions in three of the nation's key areas. San Jose, Calif., Columbus, Ohio, and Atlanta, Ga., were the host cities of the three-pronged effort.

A total of 334 Alliance delegates registered for the conventions and over 500 members of Alliance Sunday schools attended the denominational day rallies. In the south Rev. R. W. Battles and Sunday School Superintendent Mike Feather set the pace by bringing fifteen Orlando delegates to Atlanta. In Columbus more than 111 Alliance representatives were present; Simpson Bible College dismissed classes so students could attend the San Jose meeting.

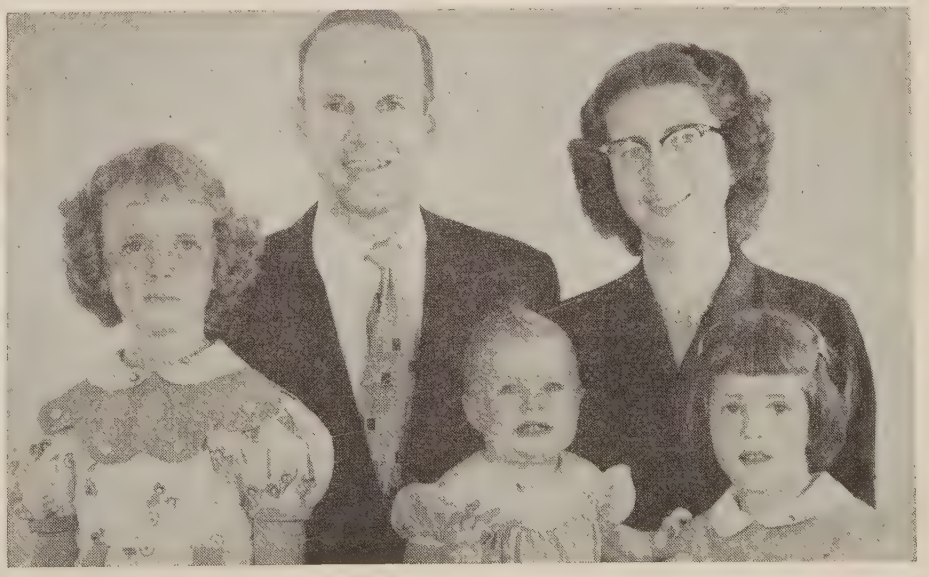
Miss Mavis Anderson, National Sunday School Secretary of the Alliance, was on the program at each convention. She served as a panel member and conducted workshops on the Nursery and Primary departments, in addition to speaking on denominational day. Presenting the C. & M. A. goals, she said that the Alliance wants 155,000 in its Sunday schools by 1965. This will require a 12 per cent increase in each Sunday school over the next five years, she added.

Rev. H. E. Nelson Conducts Deeper Life Services at CBC

Rev. Howard E. Nelson, former Home Secretary of The Christian and Missionary Alliance, recently held a series of deeper life services at the Canadian Bible College, Regina, Canada. The special meetings were held from October 11 to 18, with Mr. Nelson speaking daily in the college chapel service and evenings in the Thirteenth Avenue Alliance Church. Monday,

Rev. and Mrs. Ernest P. Howard
Sudan, West Africa

Rev. and Mrs. Donald C. Gibbons and daughters, New Guinea



October 12, he spoke to the college student body and the congregations of both Regina Alliance churches in a combined Thanksgiving service.

Mr. Nelson emphasized the need for a visitation of the Holy Spirit and the conditions to be met for such a visitation. A former pastor, district superintendent and recent Home Secretary, he freighted his sermons with personal illustrations and seasoned them with his characteristic humor.

Friday, October 16, was reserved on campus for a day of prayer. A classroom was set aside as a counseling room where students could be given further help in fully understanding the speaker's theme. The prayer emphasis was continued after the evening service in an all-college prayer meeting, which continued until early morning. Reporting the effects of the meetings and especially the day of prayer, one college staff member said, "It was no surprise that at the Saturday night Youth for Christ rally seven young people accepted the Lord and many hands were raised for prayer."

South Pacific WMF Holds Rallies

The South Pacific women's missionary fellowship recently held fall rallies in the five areas of the district. The largest attendance was in the southern area where 209 delegates registered, forty-seven of whom were first-timers.

The speakers at the rallies were Miss Marie Freligh, Africa; Rev. and Mrs. Everett Flint, the Navajo work in Arizona; Mrs. Lloyd Skellie and Mrs. Byron Ross, the Philippines, and Mrs. Gerald Carner, India.

As an immediate project the organization voted to send assistance to Dalat for the completion of the school there. In the near future, reports District Missionary Secretary Mary Murdock, $150 will be forwarded for this purpose.

Pastoral Changes

Rev. D. T. Anderson, Edmonton, Alta.

Miss Mae Baker, Instructor, Mokahum Bible Institute, Cass Lake, Minn.

Rev. Leon C. Eastman, Retiral.

Herbert D. Fee, Wamic, Ore.

Rev. John W. Gathany, Retiral.

Rev. Ralph Godwin, Fayetteville, N. C.

Ian R. Hoover, Wolf Creek, Ore.

Rev. F. C. Isch, Greenville, Ohio.

Rev. Edward Jones, Evangelist.

Rev. Bill W. Lanpher, Assistant Pastor, Pontiac, Mich.

Robert McCrea, Guelph, Ont.

Rev. G. E. McGarvey, Silverton, Ore.

Rev. O. L. Morrow, Official Worker, Western District.

Rev. John W. Muffley, Evangelist.

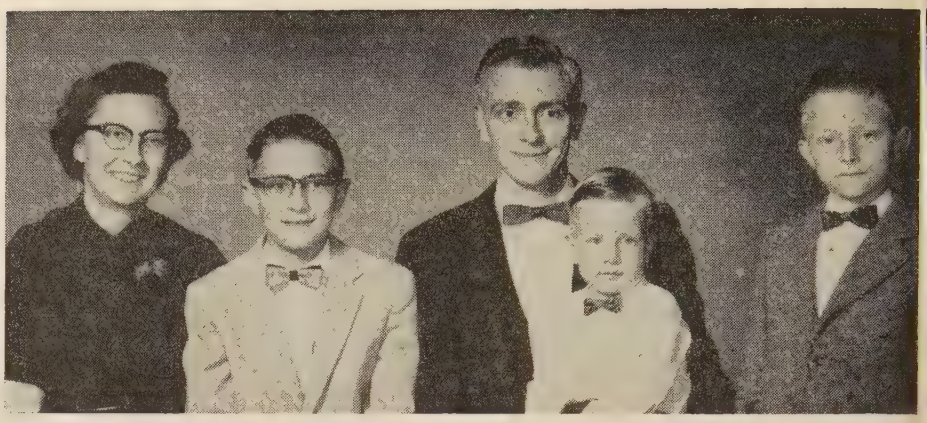
Rev. G. E. Pedersen, Millwood, Spokane, Wash.

Rev. R. R. Richardson, French Mission, Quebec City, Que.

Rev. Robert Ross, Official Worker, Western District.

Rev. Monroe Rupp, Greenfield, Mass.

(Continued on page 19)



Rev. and Mrs. Joseph E. Doty and sons, Cambodia

Letters

The Final Word on Spiritual Nobility

I read your article on "Spiritual Nobility" in the September 23 issue of The Alliance Witness with a great deal of interest. I feel that you stated the issues correctly and analyzed the situation accurately. I am one who is caught in the middle of this tremendous change. I suppose it could be said that we are all caught in it whether we like it or not. It is just that some are more aware than others of the changes which are taking place all about them. I am pleased that many of the changes are for the better. As I move among the various churches, other than those classified as fundamental, I sense a desire on the part of the people for strong Biblical preaching.

Your critic of the October 21 issue of The Alliance Witness does not accurately analyze the resurgence of scholarly study within the ranks of evangelical Christianity. He falls into the old trap of equating ignorance with spirituality and learning with liberalism. What these men will not admit is that there are many learned and scholarly men who are Spirit-filled and Spirit-led. This type of admission would pose a threat, for once they admit that God uses the dedicated intellectual, they might have to begin to study all over again. —Rev. Donald Hessler, *Protestant Chaplain, Wayne County Juvenile Court, Detroit, Mich.*

Meeting the Issue

Thank you for publishing "In the Pastor's Study" concerning "A Convicted and Convinced Pastor" and his television set (11/18/59). We have heard enough foolish arguments about "choosing right programs" and placing the family devotions at an hour when they do not conflict with the favorite TV clowns.

This is clearly the testimony of a man who has abandoned the supposed reasons for permitting this curse in his home and has truly met God on the issue. Personally, I have no doubts that if any true man of God would honestly meet his holy God on the issue that he would come up with the same results.

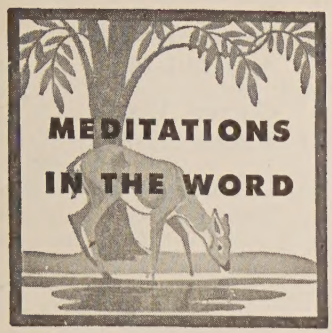
Some years ago two different Alliance pastors pronounced their anathemas on television in my presence and vowed they would never permit it in their homes. They were utterly vehement in their denunciations. Shortly after both of them brought it in. Because of my high regard for these men I began to think that I might be much too narrow. Accordingly I bought a low-priced set on a sale. In the six weeks it was with us I could not reach God in prayer or otherwise. There was no fellowship with Him. No sweetness of His presence. I felt as if God had abandoned me. Six weeks of this was all I could stand. The thing went out, and the blessing returned.

I wonder if we have become so calloused with the sins of our age that they no longer affect us? "Have no fellowship with the unfruitful works of darkness, but rather reprove them." Who can rebuke that with which he lives in constant fellowship? How far has a man already departed from his pure and sinless Christ when he can permit himself to look on the fanfare and foolishness of this world, let alone its impurities and sin. God give us more pastors like this man who face the issue honestly and come clean in the matter.—Rev. Paul Kenyon, *Akron, Ohio.*

Our hearts are so heavy because of all the Christians that have fallen prey to its [TV's] magnetic (satanic) influence, especially pastors. . . . It is no wonder there is so little warning from our pulpits and with so little power.

The Lord opened our eyes to its evil origin and evil effects when we noticed we lost all our burden and desire to pray for world revival after looking at a [certain] program. We so thoroughly enjoyed it and were so completely relaxed after experiencing its pleasure that when we decided to have our evening devotions all we could do was think of the amusing things that took place and we found ourselves still laughing when we were reading our Bible on our knees. Then we tried to pray and get under the burden as before but it was all in vain.

It took days before we could recapture the same vision and burden we had, and *not until* this thing became detestable and despised in the light of God's Holy Word and His holy demands.—Mr. and Mrs. E. C. Larson, *Fullerton, Calif.*



Edited by EDITH M. BEYERLE

Sunday

MARK 1:9-15 (verse 13).

It is only the soul that has met God and received the baptism of the Holy Ghost that really feels the full force of temptation. The man that is going along with the current of evil is insensible to its power. It is when he resists that he is conscious of the opposing force. . . . It is when we have yielded ourselves to God . . . that all powers of evil are combined to break us down.—A. B. SIMPSON.

Monday

COLOSSIANS 3:1-11 (verse 5).

There is no way of being delivered from this life of self but one: we must follow Christ, set our heart upon Him, listen to His teachings, give ourselves up every day that Christ may be all to us, and by the power of Christ the denial of self will be a blessed unceasing reality. Never for one hour do I expect the Christian to reach a stage at which he can say, "I have no self to deny." His fellowship with the cross of Christ will be an unceasing denial of self every hour.—ANDREW MURRAY.

Tuesday

ISAIAH 55 (verse 7b).

When we have sinned and come to God asking forgiveness He welcomes us with abundant pardon. The wonder of this forgiveness is that we do not deserve it. But God's love goes far beyond our deserving. God does demand that we make restitution for our sins so far as we are able. But if we had to repay the full amount of damage for our sins we would be in a hopeless condition.—UNKNOWN.

Wednesday

HEBREWS 11:32–12:3 (verse 12:1).

God is the great Magnet of the soul, but of that only; any impurity or admixture prevents His full attractive power. If there were nothing of the kind in the soul, it would rush, under all-powerful attraction, with irresistible and instantaneous speed, to be lost in God. But many load themselves with goods, or seize upon some part of earth or self with so tenacious a grasp that they spend their whole lives without advancing at more than a snail's pace towards their center.—JAMES W. METCALF.

Thursday

DEUTERONOMY 1:1-9 (verse 5a).

Many generations before God had given the land of Moab to Lot's descendants, and Sinai or the "land of Seir" (Gen. 32:3) to Esau, and time had had no influence upon the decision of an everlasting God. Neither had circumstances. God is not man that He should lie. What a boon it is to our poor, faltering, changeable hearts to know that God's attitude toward us and His promises to us are never altered. It is we who fail to believe and possess.—PAMEH.

Friday

MATTHEW 2:1-12 (verse 11).

We who have no treasures rare,
We who have no gold to spare,
What gifts shall we bring
For the birthday of the King?

All our service, all our hearts,
All the powers He imparts,
All our worship, all our love,
Thus our gratitude to prove,
These the gifts that we can bring
For the birthday of the King.

—ANNIE JOHNSON FLINT.

Saturday

1 PETER 2:1-12 (verse 7a).

What a howling wilderness is this world without our Lord. If once He hideth Himself from us, withered are the flowers of our gardens; our pleasant fruits decay; the birds suspend their songs, and a tempest overturns our hopes. All earth's candles cannot make daylight if the Sun of Righteousness be eclipsed. He is the Soul of our soul, the Light of our light, the Life of our life.—CHARLES H. SPURGEON.

Sunday

MATTHEW 17:1-13 (verse 9).

Jesus' disciples . . . had just begun to understand . . . that instead of honor, power and earthly prosperity, they were to go forth to share His shame and cross and to seek their kingdom not in this world but on the other side of the grave. . . . All this was assured them in that midnight vision . . . when they beheld . . . His glory and their own as it were set forth in the appearance of Moses and Elijah as patterns and types of the glory which awaits every believer who follows Christ to the end.—A. B. SIMPSON.

Monday

ROMANS 3:9-23 (verse 23).

The trouble with us is our proud hearts refuse to accept the position in which God's Word places us. It charges us with sin and corruption and we would like to excuse ourselves and harp a little upon the dignity of human nature. . . . Not until we accept the position of sinfulness and weakness are we prepared to receive His blessing.—A. C. DIXON.

Tuesday

JOHN 16:23-33 (verse 32b).

Once when Lord Moynihan, great British surgeon, had finished operating before a gallery full of distinguished visiting doctors he was asked how he could work with such a crowd present. He replied: "You see, there are just three people in the operating room when I operate—the patient and myself." "But that is only two," his questioner commented. "Who is the third?" Moynihan responded, "The third is God." It is a priceless gift of a generous Father that He is our companion wherever we go, whatever we do.—SELECTED.

Wednesday

DEUTERONOMY 1:40-46 (verse 46).

Oh, how great, how good, how munificent are the tender mercies of God! Who can measure His unspeakable love and pardoning grace? The generation of Israelites that left Egypt failed through unbelief to enter the land of promise, but God did not cast them away. He continued to feed, clothe and care for them in the place of their own preference—Kadesh-barnea. God still does the best that He can for one whose fear and unbelief keep him from His best. God loses nothing by being true to His nature, which is *love*. The unbelieving soul is the loser always, for others are chosen to take the place he rejects (cf. Rev. 3:11b).—PAMEH.

Thursday

REVELATION 22:1-9 (verse 4).

Our love to Him should begin on earth, as it shall be in heaven. For the bride taketh not, by a thousand degrees, so much delight in her wedding garment as she doth in her bridegroom. So we, in the life to come, howbeit clothed with glory as with a robe, shall not be so much affected with the glory that goeth about us as with the Bridegroom's joyful face and presence.—SAMUEL RUTHERFORD.

Friday

JAMES 1:13-21 (verse 17).

The old year gone, we look above in thankfulness to God,
The Christ who lives and changes not our human path has trod.
He lends His aid in time of need and blesses in His care;
Life's great resources are His own, released through fervent prayer.

—A TRACT.

Saturday

2 TIMOTHY 2:15-26 (verse 21).

Mold us, great God, into forms of beauty and usefulness by the wheel of Providence and by the touch of Thy hand. Fulfill Thine ideal, and conform us to the image of Thy Son. In Thy great house may we stand as vessels meet for Thy use. We are little better than common earthenware, but may we be cleansed and purified and filled with Thy heavenly treasure. Dip us deep into the River of Life, and give refreshment by us to many parched and weary hearts.—F. B. MEYER.

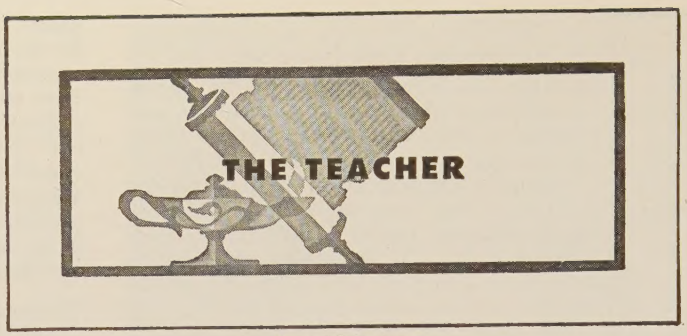
To avoid missing copies of the magazine when you move, kindly inform us as soon as possible, giving both your old and new addresses.

December 20, 1959

LESSON TEXT—
Luke 2:8-14; Acts 11:19-26

GOLDEN TEXT—
Luke 2:10, 11

DEVOTIONAL READING—
Isaiah 9:2-7



December 27, 1959

LESSON TEXT—
Acts 12:1-12

GOLDEN TEXT—
1 Peter 5:7

DEVOTIONAL READING—
Joshua 1:5-9

By Harold J. Sutton

Good News for the World

Since the portion in Luke 2 is so familiar, we will concentrate on the Scripture in Acts, including chapter 14:8-18. Antioch, a Syrian city three hundred miles north of Jerusalem, was destined to become a church center that equaled Jerusalem in importance. Barnabas, sent by the Jerusalem leaders to Antioch on a deputational visit, saw the need for a ministry that would supplement his own, and set out to secure Paul.

I. THE DISCIPLINE OF OBSCURITY

Almost assassinated at Damascus (Acts 9:23-26); shunned at Jerusalem by the church (Acts 9:26); escaping a second conspiracy against his life, this time at Jerusalem (Acts 9:29), Paul had returned home to Tarsus (Acts 9:30). Here, chronologically, he spent a possible ten years. Here was the discipline of obscurity. What of his mission, his commission? But obscurity did not prevent fidelity to small opportunities. The lack of recognition did not sour him. He was not galled by the small place. The fact that his brethren ignored him did not cause him to chafe. The surest way to the larger place is fidelity to the smaller one. To do nothing because we are waiting for the larger opportunity is the surest way to miss that opportunity.

II. THE DISCIPLINE OF OPPORTUNITY

It was the judgment of Barnabas that Paul could best provide the supplemental ministry needed at Antioch. There are those who take obscurity in stride but who, alas, are wrecked by the fair winds of opportunity. Here was the chance of a lifetime for the misunderstood and little-known Paul. Here at last he was to come into his own. Paul was to be the associate pastor at Antioch. One's reaction to opportunity, together with the use or abuse of it, is often the telltale of moral stature. And often it is the discipline of the long wait that enables us to use best the greater opportunity. Mushroom growth forbids the balance and stability necessary to make the most of our advantages. Ten years of waiting would prevent the associate of Barnabas from lightly appraising his enlarged field of service. Here is the logic of obscurity and delay. The fibers of character are toughened and one is ready for the larger sphere.

III. THE DISCIPLINE OF OPPOSITION

This is seen in Acts 14:8-18. Paul and Barnabas, by the Holy Ghost, had been set apart for special missionary service and were in Lystra. As Paul preached in this city of Lycaonia an impotent cripple heard and received the Word. Here we have missionary endeavor in direct contact with heathenism. The miraculous was at once evident and the man was cured. When the ignorant and superstitious citizenry would worship the apostles as gods, Paul dissuaded them and turned their attention Godward. What began in giving undue credit to men became an opportunity to teach a spiritual truth. After the stoning (vv. 19, 20) Paul "rose up, and came into the city: and the next day he departed . . . to Derbe" (a distance of some twenty-five miles).

Obscurity. Opportunity. Opposition. Let every servant of Christ ponder them well. These are the disciplines that determine our worth to the cause we have espoused. Let us not fall short of the divine trust imposed upon us. Whether men bear or forbear, we must go right on.

God, Our Help

The last reference to the apostle Peter in the Book of Acts is in this chapter. The conflict with Herod and the state represents a fresh difficulty. Already two serious crises had been met: religious persecution at the hands of the Jewish hierarchy (Acts 3, 4) and Pharisaic narrowness on the part of some of the Jewish Christians (Acts 10, 11). Then came a conflict with the state, and Peter, as one of the leaders, is again brought prominently before us.

I. DANGER (Acts 12:1-5).

Added to the famine (11:27-30) was the fact that Herod would favor the Jews by persecuting the Christians. James was the first to be martyred and Peter was later apprehended. After the Passover he too was to be killed. Religious scruples might delay his death, but they would not prevent it. Formalism is often a cloak for wickedness. Sixteen soldiers, probably four at a time, constituted his guard. "But prayer was made without ceasing [earnestly] of the church [unitedly] . . . for him [definitely]" (v. 5).

II. DELIVERANCE (Acts 12:6-11).

Peter slept the sleep of perfect trust and was awakened by the interposition of an angel. The light, the action, the word—and loosened chains. Peter's obedience was both prompt and implicit. What a difference between the pre-Pentecost and post-Pentecost disciple. Verse 10 reveals that the angel did for Peter only what he could not do for himself. Here is a suggestion about the true idea of divine interpositions and miraculous deliverances. It was not until the angel had gone that the full significance of what had happened was fully comprehended by the apostle. It was the Lord's doing and marvelous in his eyes.

III. DELIGHT (Acts 12:12-17).

Peter immediately sought the place where the church was unitedly at prayer. The group could hardly comprehend that their prayer had been answered, but Peter, present and in the flesh, soon convinced them. How slow we are to believe the answers to our prayers! Once again we see that God is not without ways and means to deliver those who are committed to His care. Gates and guards, chains and bars mean nothing to Him.

IV. LESSONS WE CAN LEARN

(1) *The power of Satan.* His might none can deny and the permission of evil is a great mystery. But his power is limited. God is supreme. Let us trust and watch. Satan is doomed. His end is certain. Every enemy shall be destroyed. (2) *The power of God.* God is never too late. "Man's extremity is God's opportunity." Although all appearances were against Peter's deliverance, God found a way. He always does. Peter was delivered, the church reassured and Herod destroyed. "No weapon that is formed against thee shall prosper." (3) *The power of prayer.* It is thus we possess God and are guaranteed His infinite resources. Satan is overcome and, linked to God, we conquer. It was so in this instance. Peter was secured and the church assured. When we pray aright we may be sure that God is at work in our behalf.

"Satan trembles when he sees
The weakest saint upon his knees."

THE ALLIANCE FAMILY

(Continued from page 16)

Miss Alice Schmidt, Official Worker, Virgie, Ky.
Rev. J. S. Shoemaker, Dearborn, Mich.
Rev. H. C. Stein, Grace Avenue, St. Louis, Mo.
Rev. Stanley H. Topple, Leave of Absence.
Rev. James A. Trainer, Blossburg, Pa.
Rev. Paul Valentine, Kingston, Ont.
Rev. C. W. Zweigart, Roseburg, Ore.
Lewis Bird, Elmhurst, Ill.
Lloyd Draper, Essex, Ont.
W. John Durkee, Erlands Point, Bremerton, Wash.
John Fogal, Shanesville, Pa.
John Gaertner, Limestone, Ark.
R. D. Thomas, Vassar, Mich.
Carleton Ingalls, Assistant Pastor, Whittier, Calif.

Rev. F. B. Miller in Pennsylvania

Rev. Frank Bertram Miller, Bible teacher and evangelist of Beulah Beach, Ohio, moved into Pennsylvania recently for nearly a month of special services. His first stop was Portage, where he held meetings for Rev. E. A. Goldener, pastor of the Portage Tabernacle. Preaching nightly for just shy of two weeks, September 29–October 11, Mr. Miller, according to reports, was received with "keen interest and consistent attendance. Definite decisions were made at the altar . . . and some were prayed with for physical needs."

Two days after the close of these meetings Mr. Miller went on to Pottersdale for thirteen days of services with Rev. Russel M. Glass. Again speaking nightly October 13-25 in the Pottersdale church, Mr. Miller was especially effective "among children and young people."

New Work in Mobile, Ala.

A new church is being opened in Mobile, Ala., with services being held at 629 Azalea Rd. Construction of a new church is to begin in the near future. Rev. Gerald W. Hagerty, pastor, would like to receive the names of friends or relatives of the Alliance Family living in the area. He may be addressed as above.

Sunday School Superintendent Guest Speaker

Mr. James Evans, Sunday school superintendent of the Providence Alliance church, Scranton, Pa., spoke recently in the Sunday school rally of the Brunswick, Md., Alliance church. Later Mr. Evans gave a brief testimony of his salvation and healing in the morning worship service. Wrote the Brunswick pastor, Rev. Franklyn J. Klein, "(Evans') message was a challenge to the teachers, officers and the entire Sunday school body."

Missionary Treasury

October 1959

General Fund	$319,894.02
Missionary Specials	43,404.15

The October income, as reported above, falls far short of our needs to pay the accumulated deficit for the current year. It is less than that which was received in October a year ago and we are in desperate need that our praying friends continue to believe God with us for a full amount of income to pay off the deficit thus far this year.

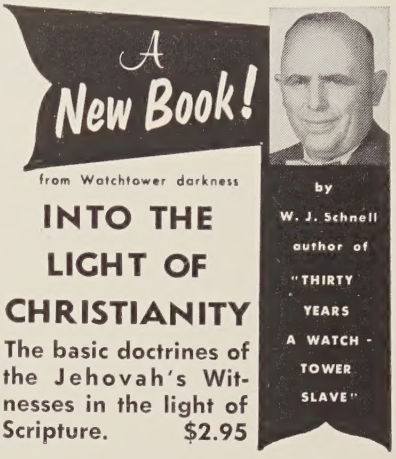
Gifts for the month of October are covered by our Receipt Nos. 13638–15252 and 1038–1157. If you failed to receive a receipt for your contribution, please communicate with our auditors, Messrs. Lambrides & Lambrides, 220 West 42nd St., New York, N. Y.

All contributions should be designated and addressed to the Treasurer, The Christian and Missionary Alliance, 260 West 44th St., New York 36, N. Y.

"Buildings for Building Faith in Viet Nam"

Received in October	$ 4,820.12
Total as of October 31, 1959	$42,905.01

Bernard S. King
Treasurer.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(4) GIVE THE PROPER PLACE AND HONOR TO THE LORD JESUS CHRIST

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Dr. V. Raymond Edman, *President, Wheaton College*

". . . it furnishes the various shades of meaning contained in certain words, together with elaborations of the text which are necessary to its true understanding."
Dr. Donald F. Ackland, *Editor, Baptist Sunday School Board*

". . . I have found it helpful in many ways. In some places it serves as a miniature commentary. It gives much helpful background material"
Bishop Gerald Kennedy, *Methodist Church, Los Angeles Area*

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For God so greatly loved that He [even] gave up H whoever believes in (trusts

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Exquisite greeting cards . . .
a pile of tinsel ribbon
. . . bright wrapping paper . . .
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on the floor after the family
opens its Christmas presents.
What a lovely, homey sight,
and it is meant to honor somehow
the Saviour's birth.
Were we to match the cost of it all
—the gay paper, the gleaming
tree ornaments, the winking lights—
with an offering
for Christian literature,
what would the total be?

H. ARMSTRONG ROBERTS

Make It a Christian Literature Christmas

EAGER multitudes stretch out their hands for something to read. While we sit enjoying our cozy family circle, non-Christian and anti-Christian books, lewd magazines and all sorts of propaganda from the pit are being pressed upon them. New literates and young people eager to read whatever they can obtain are not apt to reject the false when there is no way of comparing it with the true.

A missionary in Indonesia writes: "Preparing Christian literature may not appear as adventuresome as pioneering among hostile tribes. True. No long spears are flung at a printing press; no savage, blood-curdling war dance cries reach the ears of missionaries in a printing office. . . . But there is excitement and plenty of it. I would call it the excitement of faith. Here's a new book just off the press—*Daily Light* in Indonesian. Imagine that you hold a copy in your hands. Think what it is going to mean to some Dyak Christian in Kalimantan. In another island a persecuted tribesman has a copy of the new reprint of Dr. Jaffray's book *The Second Coming of Christ*. Picture the joy on his face as he takes courage from the inspiring truth it presents."

There is still time to act. . . . Give in keeping with the incarnation of the Son of God. Make it a Christian literature Christmas with a special offering for that purpose. Send it to

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